لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

May 1962

KHILAFAT LIBRARY

EDITOR
S. D. AHMAD

The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indo-Pak sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulvi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmūd Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the Partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

KHILAFAT LIBRARY

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah.,
West Pakistan.

Printed at the Nusrat Art Press, Rabwah
and published by M. Masu'd Ahmad B. A. for the Sadar Anjuman-i-Ahmadiyya,
Rabwah, West Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM.

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions. Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contribtors.

KHILAFAT LIBRARY

Editor

S. D. AHMAD

Contributing Editors

Mr. Nafees-ur-Rahman A. G. Soofi
Mr. N. M. Nasim Saifi, Nigeria
Prof. Chaudhry Muhammad Ali M. A.
Ch. Ali Muhammad B.A.,B.T.
Mr. Bashir Ahmad Orchard, Br. Guiana

KHILAFAT LIBRARY

Annual subscriptions including packing and postage:

1. Pakistan, India and Ceylon :	... Rs. 10
2. England and other Sterling Areas :	... £1.
3. U. S. A. and other Dollar Areas :	... $3.00.

Notes :—All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscrsption as above.

CONTENTS

KHILAFAT LIBRARY

		Pages
1.	Lions of God. *Mr. Bashir Ahmad Orchard* ...	153
2.	Arabic is the Mother of All Languages—XII *Sheikh Mohammad Ahmad, Mazhar.* ...	159
3.	The Philosophy of Faith, Heaven and Hell. *The Promised Messiah and Mahdi* ...	168
4.	The Significance of Worship in Human Life. *Ch. Abdus Salam Akhtar, M.A.* ...	171
5.	Crisis of Humanity. *Syed M. Akram Shah* ...	179
6.	Ahmadiyya Muslim Missions News. *Vakalat-i-Tabshir Rabwah* ...	191

THE REVIEW OF RELIGIONS

RABWAH, WEST PAKISTAN

Vol. LVI **MAY 1962** **No. V**

KHILAFAT LIBRARY

LIONS OF GOD

Mr. Bashir Ahmad, Orchard

The whole world is awaiting the appearance of a Promised Messiah whose advent has been foretold in the scriptures of different religions.

Christians are awaiting with upturned faces to the sky for the appearance of Jesus.

Muslims are expecting the coming of the Mahdi; and some, like the Christians, expect Jesus to descend from above.

Hindus are awaiting an avatar.

Now they are all waiting invain because the Expected One has come. He was Hazrat Mirza Ghulam Ahmad—the Holy Founder of the Ahmadiyya Movement in Islam. In 1889 he announced his claim in Qadian, India; and this he did on the authority of God's command. He was no self-appointed Messiah

but was commissioned from the Throne of Heaven. He predicted on the basis of divine revelation that this Movement would spread all over the world and would come to represent the predominent faith of mankind. Kings would seek blessings from his garments.

Hazrat Mirza Ghulam Ahmad feared no man and he never hesitated in making known his spiritual status and divine mission. He was not moved by the vituperations and imprecations of his opponents; nor did he compromise with them inorder to appease their wrath. He was like a lighthouse upon a solid rock withstanding every storm of invective; and all the while the divine light of his Master flashed forth to illumine the souls of many a spiritual wayfarer. All who attempted to extinguish this light fell into the dark abyss of doom.

KHILAFAT LIBRARY

Hazrat Mirza Ghulam Ahmad was the Promised Messiah; and he made it known in crystal clear language that it is incumbent on all to accept his claims and enter his fold. He was a dauntless and impassionate spokesman of God and received the epithet 'Lion of God'. Indeed, he was the greatest champion of Islam since the Holy Prophet Muhammad (may peace be on him).

It should be the resolve of every Ahmadi to become a lion of God. He should be charged with an arduous ambition to serve Islam and hasten the day when the name of the Promised Messiah will be on everybody's lips and in this meritoirous avocation there is always room for greater courage and exertion. Let the joyous news of the advent of the Promised Messiah be heralded far and wide.

It has been said that a faint heart never wins the fair lady. It is also true to say that a faint heart in faith never wins the approbation of God.

KHILAFAT LIBRARY

In the year 1914 a small group of dissenters under the leadership of Maulvi Muhammad Ali broke away from the Movement and organised themselves into a separate party known as the Ahmadiyya Anjuman Isha'at Islam. Among Ahmadies the Anjuman is more commonly referred to as the Lahore Party. Although they have defied the Supreme Head of the Ahmadiyya Movement, Hazrat Khalifatul Masih II they still call themselves Ahmadies; but as a result spiritual vitality and light within their division merely flickers like a dying candle flame. They believe in the Promised Messiah but some of them dislke to profess his name before non-Ahmadies for fear of losing popularity. Of course, if someone asks a direct question then an honest answer is expected; but otherwise they rarely take the initiative in becoming witnesses of his name. This policy has been confirmed by one of their prominent representatives; and it is also apparent to all observers of their public activities. They argue that the time is not ripe,the occasion not proper and any other specious pretext that suits their whims. There seems to be as little love in their hearts for the Promised Messiah as there is electricity in a run down battery.

This faint-hearted attitude is contrary to the spirit of Islam which the Promised Messiah came to regenerate. It is the Will of God that all mankind enters his fold; and every sincere Ahmadi should pray

and strive for the fulfilment of this end. But the attainment of this goal neccesitates a bold and constant proclamation of the advent of the Promised Messiah; and such an urge should be aglow in the heart of every good Ahmadi.

KHILAFAT LIBRARY

The mission of the Promised Messiah was 'to lead those who dwell in darkness into light'. And 'acquaint mankind with the spiritual truths which it had forgotten'. He did not cringe before the wrath and threats of his adversaries, but with a firm and faultless step advanced into their midst. He entered the great Dehli Mosque with the courage of a lion and there delivered his message to the people. At the same time the Christians were up at arms against him. They dragged him into court on a traductive charge of murder; but they emerged humiliated when their opprobrious machinations were exposed to light by the astute magistrate. Undaunted he entered the heart of their camp and participated in a public debate on the merits of Islam and Christianity with one of their prominent missionaries. He had a heavenly message to convey and he allowed nobody to stand in his way. He re-affirmed the words of the Holy Prophet (May peace be on him) who stated that it would be incumbent on all to enter his fold :

> 'When you hear the advent of the Mahdi, it is then enjoined on you to enter his *biat* even if you have to walk on snow by crawling and creeping to reach him.'
>
> 'He who does not recognise the Imam-e-Zaman dies the death of ignorance.'

It has been argued by a prominent representative

of the Lahore Party that the Promised Messiah did not make it binding in his conditions of biat (initiation) that one should have to accept his claims, and that he only demanded that one should 'establish a brotherhood' with him.

KHILAFAT LIBRARY

What depth of brotherhood can exist when one brother does not believe in the words of another? The bond of brotherhood described by the Promised Messiah was to be of the highest order; so much so that it should excel the ties of blood relations. The full text of this condition of biat is:

> "Tenthly, that he will establish a brotherhood with me (the Promised Messiah) on conditions of obeying me in everything good and keep it up to the day of his death and this relationship will be of such a high order that its example will not be found in any other worldly relationship either of blood relations or of servant and master."

This degree of fraternal affinity towards the Promised Messiah cannot fructify without a full realization of his spiritual status. The feeble interpretation advanced by the representative of the Lahore Party contradicts the numerous exhortations of the Promised Messiah in which he said it was obligatory on all to accept his claims:

> 'Now it is the will of God that those amongst the Muslims who remain seperate from me shall be destroyed, be they kings or subjects. I do not speak of myself but say what God has revealed to me."
>
> He, who does not believe in me as the

Promised Messiah and Mahdi is not of my followers."

The Promised Messiah also said:

'This Movement shall become world wide.'

One thing is quite clear: the spread and growth of the Movement necessitates imparting knowledge about its Holy Founder; and if this is not done then who is to know what the Movement is all about?

Enthusiasm for a cause leads to the fulfilment of that cause.

KHILAFAT LIBRARY

Hazrat Mirza Ghulam Ahmad was the Messiah for the whole world. He was greater than Jesus whose mission was limited solely to the House of Israel. What was the cause of the terrible persecutions inflicted upon the early Christians? It was their belief in Jesus. They preached his name with such boldness that within three hundred years Christianity became the state religion of the Roman Empire. Those who had been their tormentors now joined them in their worship of Jesus.

Ahmadies enjoy the greater privilege of being the followers of the Promised Messiah; and it would be expected that their eagerness to inform mankind of his advent would surpass even that of the Christians.

If every Ahmadi were to make it a golden rule to weave the name of the Promised Messiah into every occasion he has to speak on Islam then his efforts would be doubly blessed. More courage than subtlety is required; but courage is a characteristic of a Muslim and without this quality he will never become a lion of God.

Arabic is the Mother of All Languages--XII

Shaikh Muhammad Ahmad, Mazhar
Advocate, Lyallpur.

HOMONYMS

Homonym is a word having the same sound as another but a different meaning and origin. The homonyms are the greatest headache of the etymologist. There are 600 homonyms in the English language which are defined and well-marked. For instance, (1) Grave (2) Grave (3) Grave and (4) Grave. The roots were quite different but they have assumed a common spelling in course of time.

KHILAFAT LIBRARY

Besides these admitted homonyms there are numerous other homonyms in which different words have got mixed up and have hot so far been traced and earmarked.

Sanskrit abounds in homonyms. Sometimes as many as ten different words have become huddled together in one word. And this is one of the greatest drawbacks and difficulties of Sanskrit. Abu-Rehan Alberuni (973-1048) when he was studying Sanskrit in India has noted this aspect of Sanskrit. He says that Sanskrit is a vast and difficult language and a word has different meanings which are very difficult to remember. He says that sometimes it so happened that even his teacher, forgot the meaning of a word which he had explained to him shortly before.

In my humble opinion the reason for the above difficulties is centred round homonyms. And there is an apparent cause for the existence of homonyms in almost all the non-Arab languages. The Arabic letters of alphabet can hardly be imitated by the alphabets of other languages. For instance, the difference of accent in ص - س - ث cannot be imitated by other alphabets. S cannot exactly convey these three sounds; and hence صار - سار - ثار are prone to become a homonym. Similarly, ظ - ض - ز - ذ cannot be distinguished by Z sound, and ظر-ضر-زر-ذر

may become a homonym. And yet again, G or K cannot differentiate between ك - ق - غ - خ hence كلب - قلب - غلب - خلب may merge into a homonym. Apart from that the six delicate letters (ى - و - ح - ه - ا - ع) help keep the Arabic roots apart in most cases. This safeguard is absent in other alphabets *e.g.*, (اوى - حوى - عوى - هوى) are quite distinct, just as (ورب - هرب - عرب) have been kept apart by means of the delicate letters. It is obvious, therefore, that the Arabic words are constructed in such a way that different words must remain apart like the thumb impressions of different individuals and there is no question here of corruption and confusion by way of homonyms.

I am not merely theorising. I have discovered a large number of homonyms in various languages by analysing and differentiating the sound of the above letters viz (ص - س - ث) or (ظ - ض - ز - ذ) or (ق - غ - خ - ك) or (ط - ت - د) or (ع - ح - ه - ا)

N. B. In addition to the above reasons, the interchange of letters also contributes towards the formation of homonyms. For istance, the English word GRAVE is a combination of 4 Arabic roots VIZ (حرف - قرف - كرب - قرب) because B and F have changed into V. Labials interchange.

KHILAFAT LIBRARY

It is an admitted fact that different roots which have become blended into one word are generally untraceable. In Sanskrit I found at least three hundred words mixed up with other words and distinct roots of these homonyms are not available to Sanskrit. Similar is the case with other languages. The Arabic language furnishes the missing roots which are mixed up in the homonyms of various languages and are untraced. This is proof paramount of the fact that Arabic is the clearest as well as the vastest language in as much as it successfully analyses the homonyms which no other language can claim to do.

There is another noteworthy point about homonyms. The philologists like Herder branded language as illogical and incomplete, so that it could only be man-made and not God-given. The idea of imperfection of language, therefore, gave rise to imsonic theory and gesticulation theory.

One of the reasons for calling the language illogical is the

riddle of homonyms. And when these can be split up into distinct roots the charge of illogicalness should fall to the ground.

Please note that a word may have many meanings without being a homonym, because Homonym is a term applied to a word in which different words have become mixed up into one spelling.

KHILAFAT LIBRARY

Therefore, the analysis of homonyms into separate and distinct words proves convincingly that Arabic is the mother of all languages. Sanskrit or any other language is simply unable to offer a solution of the homonyms. This point is amply proved by the following specimens which are a riddle to the philologers and Pandits. They have been analysed and traced to their proper Arabic roots in conformity with the formulas already discussed.

In this quest let us travel from East to West.

I. CHINESE

1. CHAN, to cut, to kill(CH=K) خن to cut قنا to kill.
2. CHAN, penetrating, joyous قنی to dig, قنی to rejoice.
3. CHIN, stimulate, rescue (CH = S) سن to sharpen, urge صان to preserve.
4. KAN, to shield, beg كن to veil, cover قنع to beg.
5. PIN, handle, pretext فن to deceive, put off. حفنه handful
6. KAN-G, hillock, peak قن hillock قنعه top.
7. MIN, flow, put an end to من to cut. معن to flow

N.B. The delicate letters have segregated the like words.

II. SANSKRIT

1. SUBH, glide along سبح to swim.
   SUBH, shine, beautify صبح to shine, be beautiful.
2. KAUPI-na, loin cloth, infamous deed كپفه piece of cloth كف و sin, vice.
3. SYAD. to run, trickle شد to run سدی to sweat.
4. AD-ya, to be eaten, enjoyed D/Zعض to bite w. teeth حظ to enjoy.
5. NAS, flee, perish ناص to run نعص to waste (land-locust).
   NAS, to reach نشأ to reach (youth).
   NAS, to associate انس to associate.
   NAS, nose نشی to smell NFV.

6. VAS, power — وسع ability.
VAS, to shine — V=B بص to shine.
VAS, to wear — وشح to gird with.
VAS, to cut off — اوسی to cut, shave.
VAS, rush, attack — V/F فزع to leap, attack.
VAS, to dwell — VS=SV ثوی to dwell.
7. SAM, to toil, be active — عسم to toil, exert one's self.
SAM, calm — سمح to be gentle, smooth.
SAM, injure — حسم to cut, can erize.
SAM, hear, percieve — سمع to hear, percieve.

N.B. The delicate letters (ع - ا - ه - ح - و - ی) have kept different words apart.

KHILAFAT LIBRARY

III. HINDI

1. AMAL-n, dejected, bright — امل to weary, عمل to shine.
2. KHOP, cave, stitch — کھپ cave کاف to sew.
3. PRA-GALBH-a, bold, clever — غلب to overcome قلب clever.
4. KARIYA, rudder, black — قریه st ck قیر tar.
5. AGAR, home, mine, best, master — قر resting place قعرة pit. غره best part قریع chief.
6. KHIS-na, to sink, humble, be worn out. — غس to sink حشع to be humble. قضی to be worn out.
7. CHURA, lock of hair, top, well, bangle — (CH=K) کر to be wound کراع top. قعرة pit (CH=S) سوار bangle.

N.B. ک - ق - غ - خ have kept the roots apart.

IV. PERSIAN

1. خس (KHAS) straw, mean — قشه a bit of straw خس to be mean.
2. خان (KHAN) house, chief — کنه house قنعه top.
3. ساختن (SAKH) to make, conform — صاغ to shape out ساغ to suit.
4. شور (SHOR) noise, repute — ثائرة noise شهره repute.
5. شوراندن (SHOR) spread, quarrel — اشر to spread شار to quarrel.
6. چرویدن (CHAR) to run, cure — CH/K کرا to run قرع to cure.

N.B. ق - ک - خ as well as ث - س - ش have kept the roots apart.

V. LATIN

1. CAPIO, take in hand, select — کف hand تفا to prefer.
2. IN-VENIO, come, invent — V/F فان to come فن to invent.

3. MUN-US, office, favour — مهنه office منحه gift.
4. SAUCI-us, tear up, illness — شق to split شكو illness.
5. CUMU-L-US, heap, summit — كوم to heap قمه top.
6. ERRO, to wander, lose the way — عار to wander حار to lose the way.
7. SOL, evening, heat, — اصيل evening صلا heat.
   heat of sun, sun — صلاع heat of sun شعل to blaze.

N.B. Evening is the reverse of heat. Sun is based on سنا *i.e.*, to shine. SOL is also based on (شعل to blaze) The position of the letters (ع - ا) has kept the spelling distinct.

VI. ITALIAN

KHILAFAT LIBRARY

1. AGGIR-are, turn round, deceive — كرا to round a th. غر to deceive.
2. CURA, care, cure — قرحب to care for قرع to cure.
3. S-GUSCI-are, to hull, — S=EX *i.e.* away. قشا to remove bark,
   Slip away, steal away — قش to go away, غش to deceive.
4. CO-cen-te, burning, sharp — سنا to shine سن to sharpen.
5. IN-cen-s are, to glow, praise — سنا to shine ثنا praise.
6. FOLGO, strike, flash — فلخ to strike بلج to shine.
7. CAL-are, to cast metals, — امال to melt.
   to riddle, leak — سلع to split, اشل to leak,
   to strain — سل to pull out slowly.

N.B. ق - ک - غ have differentiated the spelling, س - ث or خ - ج have kept the roots apart.

VII. GREEK

1. ERSE, rain, young animal — رش to sprinkle rain (sky).
   رشا fawn able to walk.
2. KLEP-to, conceal, deceive. — غلف to cover up خلب to deceive.
3. KOP, smite, cut, fell. — كف slap كاف to cut خفأ to fell.
4. CHELE, cloven hoof, sea-bank — خل to slit كلا river-bank.
5. KEM OS, muzzle, funnel — كم to muzzle قمع funnel.
6. CHAR, to rejoice, to farewell — (CH=S) سر to rejoice سرح to send away
7. MELO, intend to do, delay — مال to incline to مهل to grant delay.

N.B. Rain and young animal make no sense and make the language illogical. رش and رشا are distinct.

VIII. SPANISH

1. CERR-ers, running wild — سعر to run سعر madness.

KHILAFAT LIBRARY

2. GATA, Cat, pick-pocket, purse قطه cat قاطع thief غطاء cover.
3. GARBA-T-ear, to hook, scrawl عقرب to twist, قرف to scrape.
4. PEL-ar, to skin, to cheat وفل to skin فلح to deceive.
5. COLA, tail, glue. كلاً to remain behind كحل to glue.
6. CEL-er, to engrave, conceal, to watch — قلع to take off crust كلى to come to a secret place. كلا to guard a.o.
7. COFIA, headgear, net كفيه head-shawl كفة net.

N.B. headgear and net, tail and glue, are perfectly illogical.

IX. FRENCH

1. CASS-er, to break, wear out قض to crackle قضى to wear out.
2. COTE, share, letter قطعه piece خط letter.
3. CRASSE, thick, dirt قراس thick خرشاء dirt.
4. ABAT-eur, feller, slaughterer هبط to fall عبط to slaughter.
5. COUR, to love, building, yard — غرى to be fond of غرى good. building قرعاء courtyard.
6. SERR-er, to squeeze, tie, tighten — عصر to squeeze اسر to tie. عسر to tighten.
7. COUL-er, flow, pour, steal, to slur, to slip, to strain, to leak, to cast, to pass time — سال to flow, شل to pour. سل to steal سلع to brand. زل to slip, سل to pull out slowly. اشل to leak اسال to melt. C/S خلا to pass (time) C/K.

N. B. The word COUL-er contains nine Arabic Words and baffles logic.

X. GERMAN

1. AP-HAN-en, to hang, bestow هنع to incline اهنا to bestow.
2. GRAU, dawn, grey, dread G/Z ذر to rise (sun) be hoary ذعر fear.
3. IRE. wander, astray عار to wander حار to lose the way.
4. GNY-g-en, to please, content قنى to please, قنع to content.
5. SAR, congregate, ploughshare. حشر to congregate اشر to saw, split.
6. FAILE, polish, file حفل to polish فل to notch.
7. HAB-en, to like, possess B/V هوى to desire حوى to possess.

XI. RUSSIAN

1. LEKH-oy, skilful, wicked لياقه elegance لقع humbugger.
2. —VOD, divorce, division ودع to bid farewell وزع to divide.
3. NAH-SEP-aht, to fill, scatter صئب to be filled سفى to be scattered.
4. KOOTCHAH, heap, throng كثح to collect كصى to be gathered (people)

KHILAFAT LIBRARY

N.B. Skilful and wicked cannot stand together.

XII. ENGLISH

1.	CARP, pluck at, slander		خرف to pluck قرف to charge a.o.w.
2.	CLUB, stick as weapon,		كلاب spear.
	association of persons		غلباء large crowd.
3.	CLYPE-US, shield, do too late		غلف to cover خلف remain bebind.
4.	GARB-age, sheaf, refuse		جراب sheaf جرب rust.
5.	LECH-er, to lick, debauch		لق to lick لقع rogue.
6.	GRAVE, to dig	V=F	جرف to dig.
	GRAVE, carve		قرف to pare off
	GRAVE		قرافه *grave*.
	GRAVE, shore		جرف river-bank.
	GRAVE, to load.	V=B	كرب to load.
	MAR-GRAVE, count		قرب to be near in rank.
7.	GRIP, handful		غرفه handful.
	GRIP, to burrow		جرف to dig.

KHILAFAT LIBRARY

CLYPE-US at no. 3 means to shield, to do too late. This makes no sense and one is justified to say that language is a quite illogical thing. But غلف *i.e.*, to cover, and خلف *i.e.*, to remain behind, show that the Maker of these words was ALL-wise, "Who created man and taught him a plain speech" (Quran 55 : 4, 5) This argument applies to the above- noted homonyms such as (GRAU, grey, dawn, fear) or COFIA, (headgear, net), or (ERSE, rain, young animal) etc. when they are analysed. A book, exclusively devoted to homonyms in various languages can be compiled in further proof of this argument. In this connection the following points stand out :—

(a) These are 80 words which have been analysed into 195 distinct and separate Arabic words.

(b) The Arabic alphabet and the way in which the Arabic triliterals are composed has been a complete safeguard against the blending of different words into a homonym. The different accents *e.g.*, (ع - ا) or (ص - س - ث) or (ظ-ض-ز-ذ) or (ه-ح) or (ك-ق-غ-خ) have kept the different words apart from each other. Moreover, the six *delicate*

letters viz. (ع - ا - ه - ح - و - ى) are placed as a barrier to distinguish different roots.

In fact, the *delicate letters* perform the duties of watch and ward against the admixture of different words. These two aspects of the structure of Arabic roots may be closely studied in the analysis of the above-noted homonyms. This is one of the features of Arabic language which also makes it *Mubeen i.e.*, distinct and clear language; a point which has been repeatedly emphasised by the Holy Quran. The word *Mubeen* comes from بان *i.e.*, to be clear, distinct and obvious.

KHILAFAT LIBRARY

(c) I have already quoted Pandit Brahmanand who says, "The Vedic statements cannot be correctly understood by all and that co-operation of learned men and guidance of Virtuous and experienced Vedic scholars *is at all times necessary to decide upon the meaning*". The learned Pandit is perfectly right in his diagnosis. It is obvious that if the words like Vas, SAM occur in the Vedas, there is bound to be an endless controversy in fixing their meaning and a large part of the Vedic texts must remain an enigma and can never be *Mubeen*. This result follows at once from Sanskrit homonyms which contain heterogeneous meanings. It is alphabetically impossible to analyse the homonyms except with the aid of Arabic alphabet.

(d) In the above context the following observations of the Holy Founder of the Ahmadiyya Community about the corruption of the non-Arabic lagnuages are conspicuously noteworthy :—

و بدلوا الصور بترك السداد - حتى جعلوا الغدق جريمة - و اللعل و ثيمة و الوليمة وظيمة و الحسنة جريمة و الضليع حماراً - و الروضة مقفاراً - و غادروا بيت الفصاحت انقى من الراحة - و ابعد من التلذذ و الراحة - و ما بقيت حدائقها و لا ركبتها - و لا نضرتها - و ما برح بمطر عليها مطرالشدائد - و تتلقاها يد النوائب بالحصائد - حتى رمى

متاعها بالكساد ـ و بدل صلاحها بالفساد ـ فاصبحت دارها كالمنهوبين

(منن الرحمن صفحه ٨٨)

KHILAFAT LIBRARY

"And (the languages) gave up the right course and became deformed. So much so that they substituted a fruitstone for a palm-tree, a pebble for a ruby and a condolence-meal for a marriage-feast, and vice for virtue, and an ass for a sturdy horse and a desert for a garden ; and the mansion of eloquence became empty like the palm of one's hand—far removed from pleasure and happiness. Their gardens, their wells and their meadows are no more, nor their freshness. Calamities incessantly rained upon the languages and accidents ruined them and dullness of market destroyed their goods, and their soundness changed into corruption, until their houses look-like having been plundered by thieves".

A deep study of the homonyms noted above shows that these observations are true beyond a shadow of doubt.

The analysis of homonyms by Arabic language is a permanent challenge to all other tongues.

—: o :—

KHILAFAT LIBRARY

The Philosophy of Fiath, Heaven and Hell.

From a discourse of the Promised Messiah, (peace and blessings of God be on him) Translated by A.R. Khan Bengali.

Faith is a great treasure, and it consists in believing in a thing when one's knowledge about it has yet reached its prefection, and he is still fighting against doubts and misgivings. In short, a believer is a person who accepts a truth mentally and also declares it orally before his knowledge about it has been consummated. Such a person is, in the sight of God, honest and upright, true and sincere, and God, as a recognition of this uprightness on his part opens for him, stage by stage, the avenues of spiritual perfection.

Heavenly life, in the true sense of the term, springs from this faith. It is for this reason that the Holy Quran, wherever it speaks of Heaven, speaks, first, of Faith, and then of Good Action, and there-after, as a reward of Faith and Action, it mentions Heaven, beneath which streams and springs flow. In other words, the reward of Faith is Heaven, and as the Paradise springs or streams to keep it ever green, righteous deeds serve the purpose of stream and springs. The truth is that righteous deeds of this life shall appear as springs or streams in the next.

Even in this world we find that, as man progresses in righteousness, and avoids defiance of Divine commandments, and eschiews arrogance and transgression, he gains in faith, and every new good deed done by him adds to his tranquility and strength of heart. He finds an ever increasing relish or bliss in the progressive realisation of the Divinity, till he is blessed with such intense love of God and a strong ardour for Him that his whole person is like a cup, filled to the brim with Divine Love and its resultant joy and pleasure. Divine Light completely illumines his heart, and dispels therefrom all sorts of darkness, and removes all narrowness and hesitation or strain felt in the spiritual journey. The dangers and difficulties that befall him at this stage cannot, for a moment, divert his attention, or deter him from his onward spiritual jouruey;

on the contrary, he feels a relish and pleasure in enduring them. This is the final stage of Faith.

KHILAFAT LIBRARY

Faith has seven stages; and there is an eighth stage which is conferred by God as a gift. Corresponding to the seven stages of Faith, Heaven, too, has seven doors, and its eighth door is opened by Divine Grace. It is to be remembered that Heaven and Hell of the Hearafter are no new phenomena. They are only reflections of man's Faith and Action of this life.

This is the real philosophy of Heaven and Hell; they do not come into existence from outside but emerge from within man. For a believer, there is Heaven in all circumstances in this very world. The present Heaven of this life will continue in the next, as the promised Heaven. How true and obvious is the fact that everybody's Heaven lies in his Faith and Action, the enjoyment of which begins from this very life! The Faith and Action of this life will appear as gardens and springs in the next. I tell you for certain, and from my personal experience, that the gardens and springs of Heaven are perceived in this very life, and, in the next, they shall be visible more distinctly. Likewise, Hell is also the result of man's disbelief and evil deeds. Just as, with regard to Heaven, the Holy Quran gives similies of grapes and pomegranates etc., similarly, with regard to Hell, it has mentioned the existence of "Zaqqum" (a very un-palatable fruit). Just as mention has been made of the springs of zinger and campher in Heaven, similarly, streams of hot water and pus have been mentioned in Hell. A reflection on these things makes it clear that, even as Faith is born of humility and submissiveness, and of giving up one's idiosyncrasies, disbelief originates in pride and conceit. Hence there will be trees of "Zaqqum" in Hell, and misdeeds and trasgressions that spring from arrogance and vanity, shall appear in the next world like boiling-water and pus to the inmates of Hell.

How clear and apparent it is that, just as Heavenly life starts from this life, similarly, the life of Hell also begins here! The Holy Quran says:

نار الله الموقدة التى تطلع على الافئدة

i.e., Hell is the fire that has Divine wrath as its source, and

KHILAFAT LIBRARY

is caused by sin, and it burns the heart first. It is obvious from what has been said above that the origin of this fire is griefs, sorrows and unfulfilled desires that overwhelm man. All spiritual torments and chastisements start from the heart, just as all spiritual pleasures originate in the heart and they ought to start from the heart because the heart alone is the source of faith and disbelief. The buds of faith and disbelief also sprout from the heart, and then, influence the entire boby and the limbs and embrace the whole physique. So, bear in mind that man carries with him his own Heaven and Hell from this very world, but it should not be forgotten that Heaven and Hell are not like the things of this physical world, but the origin and source of both is spiritual. It is, of course, true that in the Hereafter they will appear symbolised in physical shapes.

It is a very important subject, and peoples have fallen victims to errors in this respect and, being unable to realise the real truth some have even rejected God some have resorted to the theory of transmigration of souls. Different peoples have propounded different theories. I have a mind to discuss the matter elaborately and in details provided God grants opportunity to do so, everything depends on His will and on the capacity vouch-safed by Him, otherwise we do not possess the power of uttering a word even.

(*Malfuzat*, Vol. II, P. 386-89)

KHILAFAT LIBRARY

—: o :—

The Significance of Worship in Human Life.

Ch. Abdus Salam Akhtar, M.A.

The fact that the World Congress of Faiths, in its Annual Conference, held in the Manchester College, Oxford, last year in 1961, discussed such a subject as "The Conception of Worship", is important in many respects. A place where the conception of worship strikes a note of orthodoxy, or is inadequate to be fitted in the set-up of a modern mind, should, yet, choose to discuss it, signifies that the modern mind with all the latest scientific accomplices, still feels that something is wanting. Doubtlessly we are in the process of subduing Nature, harnessing its forces to the service of man, but if the forces of Man, themselves, are not harnessed, disciplined or regulated, to a Superior Cause, the balance is very likely to be lost, and it may lead us to a dangerous catastrophe. This idea, that the universe in which we live, had also to be understood intellectually, rather than purely to be harnessed came first, among the Western thinkers, to the mind of Sir James Jeans F.R.S., who wrote in his essay: "Man and the Universe" :

KHILAFAT LIBRARY

> "We find out what we can about the workings of nature, in order that our lives may be richer, more pleasurable, more comfortable and more painless. But there are other branches of science, which are purely intellectual; they try to understand, rather than to harness the forces of Nature; their contribution is to gratify our intellectual curiosity, as to the universe in which onr lives are cast, and help us assess and understand our relation to that Universe.".[1]

Then once this notion is established, the feeling of getting more cordial relations with Nature, of being less aggressive with its objects, becomes more and more intensified. Simultaneous with this understanding, that Nature is not an instrument to be used arbitrarily, but an organic reality, of which we ourselves are the constituents, an attitude of sympathy and love develops, which breeds and fosters an idea of unparalleled affinity: This

idea has been well brought out by Bertrand Russell, in his essay 'What life has taught me'. He says :

> "We need and should teach in schools loyalty to something greater than our own nation. The loyalty that is needed is loyalty to man, and not to man merely as biological species, but as the sole embodiment, so far as our knowledge extends, of certain values. Man is capable of creating and appreciating beautiful things ; he is capable within limits of knowledge ; he can experience love, admiration, and ecstasy. It is true that he exemplifies also the opposite of these goods ; the creation of hideous squalor, wilful ignorance, hatred, envy and anguish. But in spite of all that is horrible and all the insistant incitements to despair, I retain the belief, that Man is capable of developing his better potentialities, and gradually lessening the intensity of his evil passions".[2]

KHILAFAT LIBRARY

The instinct of self-abasement and self-abnegation.

Apart from the social concept of duty and our inherent feeling of man to man obligations, the instinct of self-abasement or self-abnegation is a psychical truth. The communists are certainly wrong in inferring, that the fundamental instincts of man are the product of our hereditary associations. If such instincts as the parental instincts, or the instincts of self-assertion and self-abasement are only hereditary impulses, man himself is reduced only to a biological species, devoid of all sanctity of nature. The instinct of self-abasement demands, that we must have a superior Power, capable of responding to our solicitations, and supplications. In no way does Nature deny a course of prospective progress to our intellect and endeavour, but in no way does it also deny, a satisfaction to our yearnings and aspirations. If the quest for manuplation is to be satiated in terms of physical power, the quest for emotional fulfilment must also find simultaneous nourishment. The fault which lies in the Western attitude to Nature is, that it is one-sided ; perhaps it could

not be otherwise. One is prone to be stupefied by an unrestricted course of one-way success, but as I said before, this destroys the equilibrium, enjoyed by human nature from the very out-set.

The fact that human nature has an instinctive urge to seek an All-pervading Power, is brought out in the Holy Quran in the following verses :

KHILAFAT LIBRARY

الم تر ان الله يسبح له من في السموت والارض والطير صفت ـ
كل قد علم صلاته وتسبيحه والله عليم بما يفعلون ـ
ولله ملك السموت والارض والى الله المصير ـ

"Hast thou not seen that it is Allah Whose praises all who are in the heavens and the earth celebrate, and so do the birds with their wings outspread ? Each one knows his own mode of prayer and praise. And God alone has the knowledge of what they do. It is only for God Almighty that the heavens and the earth offer their praise and adoration. And it is to Him that all objects shall finally come."

Then again the Holy Quran says :

الذين آمنوا وتطمئن قلوبهم بذكر الله ! الا بذكر الله
تطمئن القلوب ـ

"Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye ! it is only in the remembrance of Allah that hearts can find comfort. (13 : 27, 28)

It is manifest from the above verses, that

(a) an instinctive urge or quest to know the Beneficient Power, lies in the nature of all living objects of this creation ; that

(b) All objects of this universe, do and shall have a tendency to be directed to Him, their final goal and destination,

(c) and that God alone, and communion with Him alone, can provide real peace and happiness to a seeker-after-truth.

Worsh'p, therefore, in this sense would imply an intellectual understanding of the bounties of Divine beneficence and an effort, on the part of the seeker, to imbibe and digest more and more, the blessings and benedictions of His Power and bounties.

As all students of psychology understand, instinct is neither a mood, nor a timely emotion. More particularly this instinct of seeking lasting happiness, the way for which has already been brightened by God Almighty, Himself, is free from specific times, for it is a habit of mind. The Holy Quran says :

الذين يذكرون الله قياما و قعوداً و على جنوبهم ويتفكرون فى خلق

السموت والارض ربنا ما خلقت هذا باطلا ـ

"Those who remember God Almighty, (in all states) whether standing, sitting, or lying, and they speculate over the (constitution and structure) of the heavens and the earth, say, "O ! Lord of Ours ! Thou hast not created all things in vain; (but they have a meaning and a purpose".

KHILAFAT LIBRARY

This Quranic verse shows that worship, primarily speaking, is neither to be taken as a custom or a ritual, nor an occasional act of homage. It is a habit of mind and a permanent possession of the human heart. It also implies that an act of worship is an attitude of mind, based on the genuine quest to know the Real and the True. Thus worship in the Quranic interpretation is not only a spiritually means of sublimating one's self, but also an intellectual means of understanding the Universe. Besides, the attitude denoted by the act of worship is not pragmatistic, but affectionate, tender and sympathetic. It is because it aims at an emotional understanding of the spirit of the Universe, not as a means but as an end itself. And here lies the difference between a sceptic and a believer. The former probes into a dark region to find a device to be used as an instrument by anybody and with any motive, the later, on the other hand, seeks the unknown with a light in his hand, to serve as a symbol for the peace and happiness of all. The Promise of peace and happiness is not vain. God Himself says :

والذين جاهدوا فينا لنهدينهم سبلنا ـ

"Those who strive in Our path, (most certainly) We shall guide them to our ways". (29 : 70)

Hence worship with a genuine preparation is destined to be fruitful.

KHILAFAT LIBRARY

Worship out of fear is not genuine.

From the study of the early human civilization, it appears, that man's quest for a Universal Power, was blurred and clouded by the immediate necessities arising out of politics and climate. People living in clans and tribes, had to face their enemies and to win victory for the sake of preservation of their culture. They were also in need of rains, in order to reap a good harvest. These immediate physical requirements, made them unfortunate victims, at the hands of those, who thought, that gods and goddesses, working as autonomous agents, were the final cause of disease and cure, famine and fertility. Thus Robertson Smith, an authority on the Religion of the Semites says :

> "Broadly speaking, religion was made up of a series of acts and observances, the correct performance of which was necessary or desirable to secure the favour of gods or to avert their danger. Religion did not exist for the saving of the souls, but for the preservation and welfare of society and in all that was necessary to this end, every man had to take his part, or break with the domestic and political community to which he belonged."[3]

This twisting of a genuine motive to an erroneous attitude of mind led to a natural but unfortunate consequence. With the dawn of scientific reason, the gods and goddesses, seemed to evaporate. but their dissolution also adversely affected that genuine respect for the unknown, that instinctive urge which had prompted men like Buddha and Jesus, to forsake all that this world contained. The communists boldly say that the primitive man laboured under a delusion in so far as he pinned his faith on these heavenly creatures. That might be true but it does not falsify that natural and genuine urge found in our very making, which urges us to look beyond this limited 'Panorama'. If, out of thirst, one runs to a mirage, taking it for a river,

his eyes may be deceived, but the thirst is there. It has to be quenched, and satiated.

Worship, thus examined, on the basis of the psychosis of fear, loses its sanctity and essence, for then it is an imposition, not an inclination. In order to gain its objective, it must arise from within, and should not be imposed from without. This idea has also been brought forth, by Rev. T. A. Burkill in the Hibbert Journal, published by Elin and Ottwin. He says :

> "Nature by its dreadful presentations, can terrify an animal, make him run, or bow his head in fear, but that is not worship. The spirit of worship involves that there is a metaphysical Reality, capable of arousing all that is finest in man, and satiating his tender quests for knowledge and communion."

KHILAFAT LIBRARY

The idea that Divine Power and Beneficence has to be realized and stabilised in terms of love, is explained in the early chapters of the Holy Quran, when it says :

والذين آمنوا اشد حبا لله ـ

"Those who believe in God, find (and feel) the intensity of His love (in their hearts)". (2 : 166)

That shows that the Islamic concept of worship is based, not on the feelings of awe, but on the feelings of love and devotion.

The Manner of Worship in Islam.

The mode of worship adopted in Islam, has a two-fold significance :-

(1) It raises individual purity to a sublimer level, by acts of individual concentration.

(2) It infuses a sense of collective goodwill, and the feelings of equality and fraternity.

The manner of standing with folded hands, (قیام), of bending on knees (رکوع) and of prostrating (سجدہ) have a psychical bearing on the attitude of the individual himself. It is a study to note the difference in the attitude and worship prescribed by Islam, and those prescribed by other religions. The Christians stand and

sing, while the Hindus bow their heads in homage and adoration. Excuse me to say, that both these attitudes smack of formality. The worshipper sub-consciously feels that this exhibition of physical behaviour is just a customary form of paying respects. Neither has he the consciousness of a living Divine Reality, nor his intuitive knowledge affects his mind and heart.

The Yogic excercises, too, prescribed as a measure of spiritual purification involve a rigour, and a vigour, not easily workable by a person of common limbs, without a strenous practice. Doubtlessly they have their physical advantages, but so far as the ideal of spiritual purification is concerned, they are hardly relevant.

The Islamic ideal and form of worship, can be acquired as easily by a youngster as by an oldman. Besides its greatest virtue is its simplicity and flexibility. Whatever the age, sex, or the state of health may be, a person can concentrate, and thus acquire the benefits of worship. The five daily prayers and a month of fasting every year, lends a tone and a colour, which changes the entire span of life. For Islam. worship is not timely, nor occasional. It is a habit of mind, and a life-long activity. It runs parallel with the ideals of morality, and helps the seeker to imbibe a sense of social goodwill and fraternity, which is unapproachable otherwise.

KHILAFAT LIBRARY

Island of Peace.

We learn of Father Pire, who has endeavoured to institute a colony near Chittagong inhabited by the lovers of Peace. A good idea indeed! But is there a town, that is not wished by its dwellers to be a land of peace? Peace is not established alone by hospitals, schools, and railways. Unless each and every citizen has a notion of what peace is, and how to practise it, may be difficult to implement it. Again, what John thinks of peace, may be different from what Brown thinks of it. There might also be differences in the acts performed with the most peaceful motives. And even if an authority superimposes rules and regulations for the enforcement of peace, who can say there will be no law-breakers? And for these law-breakers we shall again have to build lock-ups, prisons, and the gallows, and the

world would again be reduced to that state, where it had to plunge after its sojourn in paradise !

The truth is that real peace cannot be maintained without an implicit and a working belief in God, with a concommitant form of worship, meant to implement the idea of peace. The idea of worship implies that all human beings are alike, because they spring from the same source. Hazrat Ahmad, the Prophet of this age, has spoken of a true brotherhood of peace. He says :—

KHILAFAT LIBRARY

"You have been blessed with a new brotherhood. All previous systems have been cancelled. God has created a new people, young and old, rich and poor. It is the duty of the poor to respect the rich, even as the rich have obligations to help the poor, and not to disdain them in any way. You are all brothers, your fathers may be different, but your spiritual father is one. So you are all the branches of one tree".[5]

That is real peace. It springs from the eternal source of Divine wisdom and helps to create an 'island of peace', perpetual in nature, and productive in fruits.

—: o :—

1. Scientific Progress p. 7.
2. Essays of Yesterday and Today.
3. Lectures on the Religion of the Semites New Edition 1914.
4. The Hibbert Journal : July 1900 pp. 344.
5. Malfoozat Vol. 111.

KHILAFAT LIBRARY

Crisis of Humanity

Syed M. Akram Shah.

A few days back the writer happened to see a cutting of a news report published in the *Hindustan Standard* of the 30th October, 1961, which carried excerpts of a speech by one Mr. J. B. Sperling, Resident Administrator of the German Social Centre in India. The clipping contained an exposition of teachings and philosophy of Sri Aurobindo Gosh, the great writer-thinker whose newspaper, *the Bande Matram*, was the ardent supporter of the freedom movements in the Indo-Pakistan sub-continent and who tried through his philosophical theorisations to give a polished look to the Hindu cult.

Ordinarily, it should not be necessary to comment on what Mr. Sperling had to tell his audience because he had every right to express and propagate his views. Moreover the speaker is not a person who exercises any significant influence on the thinking of the world community. But some analysis of his views seems to be necessary only because he spoke on a subject which concerns us all and the scope of which immediately relates to the existence or extinction of human race on this planet of ours. Mr. Sperling was elaborating on the solution of the present day crisis of humanity within the framework of teachings of Sri Aurobindo. As the correspondent of *the Hindustan Standard* put it, Mr. Sperling "reminded those who are in search of a solution of world crisis should try to recall the advice of Sri Aurobindo once more." So the theme is too important to be shrugged away with indifference and need be scanned critically. This is being attempted in what follows but with no sense of disparagement for the line of thinking of Sri Aurobindo or its re-statment by Mr. Sperling.

Mr. Sperling started at a right place when he tried to explicate Sri Aurobindo's solution of the world crisis by tackling two fundamental questions which have occupied the mind of sages and savants through ages. What is the purpose of human existence, if there is any? How is this purpose to be achieved?. To

the first question, Mr. Sperling answered as follows :

> "The purpose of humanity briefly according to him (Sri Aurobindo) is the transformation of our superficial, narrow and fragmentary human living into the divine way of life".

On the face of it, the answer seems a plausible one. This is the answer which the Holy Quran gave long, long before Sri Aurobindo thought of it or Mr. Sperling put it in the mouth of Sri Aurobindo. This is how the Holy Quran stated it :

> "And I have not created the Jinn and the men but that they may worship Me". (51 : 57)

The Holy Prophet of Islam affirmed the same idea by saying, "Qualify yourselves with attributes of God". In our own times, Hazrat Ahmad, the Promised Messiah, brought out this idea very forcefully. The following passage gives his concept of the purpose of human existence :

KHILAFAT LIBRARY

> "The real object of man's life according to the Holy Quran is therefore, a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is said or done for His sake only. One thing at least that is plain and that is that man has no choice in the matter of fixing the aim of life. He does not enter the world or leave it as he desires. He is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake."*

So, Sri Aurobindo's outlook of human existence, as Mr. Sperling sees it, is neither new nor original and is a deliberate or unconscious borrowing from Islam. It is, therefore, as good as it ought to be and should be acceptable to any Muslim.

There are however, two points which must be examined in this context. In the first place, one must doubt the theory

*(The Philosophy of the Teachings of Islam).

that Sri Aurobindo really defined the purpose of human existence as the tranformation of our superficial, narrow and fragmentary human living into the divine way of life' as stated by Mr. Sperling, through the words used by Aurobindo might be similar. Aurobindo's concept on this issue has to be seen in the context of his theory of evolution. Professor S. K. Maitra, Head of the Department of Philosophy of the Benares Hindu University explained this theory in his book, *The Philosophy af Sri Aurobindo*. According to him, Sri Aurobindo thought that the existence was governed by two opposite movements, namely, as ascending movement or evolution and a descending movement or involution. The order of involution according to Sri Aurobindo, says Prof. Maitra, is : Existence, consciousness-force, bliss, super mind, mind, psyche (or soul), life and matter. So, not only the matter has to raise itself to a higher level to achieve life but also life has to come down to adorn the matter. This simultaneous combination of progressive and regressive movements has to take place in order to bring about ever higher plane of existence. Sri Aurobindo referred to this very concept in his "The Life Divine" in these words,

> "The affirmation of a divine life upon the earth and an immortal sense in mortal existence can have no base unless we recognise not only eternal spirit as the inhabitant of the bodily mansion, the wearer of this mutable garb, but accept matter of which it is made as a fit and noble material out of which he weaves constantly his garb, builds recurrently the unending series of his mansion."

This was allusion to Aurobindo's wider theory that the fact of existence was an inter-play of the eight phases of the reality in backward and forward movemets.

KHILAFAT LIBRARY

The theory of evolution-cum-involution is in essence the interpretation of Hindu ethics given a Platonic tinge. This ethics was characterised by visualisation of a cycle (samsara) in which the soul achieved *ananda* (happiness) in the form of *mokta* (liberation) through *karma* (retribution). This however, led to the contradiction that if incarnation (emergence of the Divine Existence in corporeal form) was a fact, how man could, under any rule

of justice, be punished for sins over which he had no control? To be precise, how the Divinity could punish Itself for Its deliberate actions?. It was, in all probability, with a view to meeting this contradiction that the theory of evolution-involution comes in with the object of justifying *karma* as means of purifying the higher phases of existence from the basement caused by involution while the pantheistic and polytheistic elements of the Vedic teachings were kept intact.

KHILAFAT LIBRARY

According to Plato, "every object in the world is an imperfect copy of a perfect idea. Every human being is a material and temporary image of the eternal idea of Man. The temporary image dies; the eternal idea lives on. The world of our earthly experience is but a fleeting picture of the Ideal World in the mind of God. This Idea of God, the Divine Secret of Life, is like a shining light in heaven. But our ordinary minds here below are distorted bits of mirrors in which the Idea becomes broken up into blurred and grotesque and unrecognisable reflections' (Masterworks of Philosophy). Let us compare these notions with what Sri Aurobindo said. He observed:

> "World existence is the ecstatic dance of Shiva which multiplies the body of the God numberlessly to the view; it leaves that white existence precisely where and what it was, ever is, and ever will be; its sole object is the joy of dancing". (The Life Divine)

It would look as though the very Platonic Philosophy of Ideas has been given an outer appearance of the Hindu metaphysical and mythological terminology. The only difference is that Plato did not recognise any regressive movement. This more or less corresponds to the Pantheism of Spinoza. And this position will have necessary implications when we come to consider the second question: How the purpose of human existence can be achieved. But here it should be noted that the purpose of human existence according to Sri Aurobindo is quite different from what Mr. Sperling has attributed to the former. The purpose is not the transformation of human living into a divine way of living. If it implies a purposive movement forward, but an aimless manifestation of divine attributes or the joy of dancing. This inference is borne

out by what Prof. Maitra has explained in this respect. According to him, Sri Aurobiddo thought that nature was amoral—it was neither immoral nor moral; it just ordered the things done.

Another point that arises in this connection is the question as to what is actually meant by the transformation of which Mr. Sperling speaks in the name of Sri Aurobindo. This is the crux of the matter, because it is not the words that matter. What matters is the notion intended to be conveyed through these words. For us, the Muslims, the purpose of human existence, which as already stated, has been defined as the worship of God, is very clear. Scientific investigation into, and exploitation of this material world has been enjoined as a duty on Muslims. The following verse describes the place of scientific thinking in the scheme of things for Muslims :

KHILAFAT LIBRARY

> "In the creation of the heavens and the earth and in the alteration of the night and the day there are indeed signs for men of understanding. Those who remember Allah while standing, sitting and lying on their sides and ponder over the creation of the heavens and the earth (and say) 'Our Lord, Thou hast not created this in vain : Holy Thou art ; save us, then, from the punishment of the Fire". (3 : 191-92)

In another place, God contradicted any notion that the creation was a purposeless mechanical evolution in these words :

> "Did you think that We had created you without any purpose and that you would not be brought back to Us?" (23 : 116).

This rational thinking and this purposive effort of the body and mind was not merely to be directed towards some arbitrarily defined channels but towards bringing order and beauty to this world of fact and matter. God has said that those, whose efforts in this world are wasted, are the greatest losers. The exact words of God are :

> "Say, shall We tell you of those who are the greatest losers in respect of their works ? Those whose labour is

lost in the worldly life and they think that they are doing good work". (18 : 104-105)

This was re-stated elsewhere as follows :

"The case of those who disbelieve in their Lord is that their efforts are like ashes on which the wind blows violently on a stormy day. They have no command over what they do. That indeed is the extreme ruination". (14 : 19).

KHILAFAT LIBRARY

As a logical result of these propositions, this world and the next world have been presented as an integral phenomenon. This is how this idea has been propounded :

"He loses in this world as well as in the Hereafter. That is an evident loss" (22 : 12).

This is as it should be, because if God is one and the sole creator and master of all the creation, then there should be one final cause of and ontological reason for His creation or, at any rate, the causes and the reasons cannot be inconsistent. But if that is so, there should be no bar to human intellect to understand and find out the ultimate consistency and harmony between the word of God and His work. Hence, Islam denies any inconsistency within the fold of its teachings, deprecates irrational belief, urges rational and critical thinking and enjoins a matter-of-fact behaviour and conduct. It bases its claim to validity on the premise that "if it had been originated by someone other than God, many inconsistencies would have been found therein" (4 : 83); it repeatedly asks why people do not think rationally and denounces belief and ideas which are accepted merely as an inheritance; and it disowns any coercion in the matter of free thinking.

On the other hand, the transformation of human life into a divine life which Sri Aurobindo sought according to Mr. Sperling could not be free from elements of asceticism and fatalism. Indeed, no philosophy shading into Hindu cosmology can be otherwise. It is a necessary and inevitable result of the fundamental doctrines of incarnation and polytheism for, they divide the Ultimate Reality into contradictory forces of more or less equal momentum and bent upon frustrating the will and the purpose

of each other. The creation or the universe becomes a helpless play-thing in this incessant epic of drift. In such a situation, human mind and will or even cosmological consistency and sublimation become things out of context.

I have already quoted a passage from Sri Aurobindo where he likens the creation with the dance of Shiva. The following quotation will again show that his philosophy was deeply animated by the Hindu concepts of incarnation and polytheism :

> "The Absolute Reality is the triune principle Sachidananda, that is, existence, consciousness-force and bliss".

KHILAFAT LIBRARY

He then goes on to assert,

> "Just as its conscious-force projects itself into a world of innumerable forms, so also its self-delight revels itself in an infinite multiplicity of the Universe."

The meaning is that the Ultimate Reality, if it can be so calld in the context of Sri Aurobindo's philosophy is trilateral or multilateral and that the existene is its jigsaw puzzle. There is no need here to dilate on the self-destructive and irrational aspects of such line of thinking, though one must say that the truth can always be one. Anyhow, it is clear that Aurobindo's philosophy was based on the Hindu doctrines of incarnation and polytheism and aimed not at elimination of contradictions and untenability of these doctrines but at justification of these doctrines.

Incidentally, the organ in which Sri Aurobindo propounded his philosophical theories was named by him as Arya. This reminds one of the history of development of early Indian philosophy when the caste Brahmans tried to systematise the Vedic teachings in their philosophical treatises called Aranyakas and Brahmanas, the former being composed in forests symbolising abandonment of the worldly life. The philosophical congresses which are mentioned in the Upanshids were also fostered and monopolised by caste Brahmans. It was this isolationist and racial philosophy of which Sri Aurobindo together with Das Gupta, Belvalkar, Ranade and Radhakrishnan is the modern exponent.

Of course, Sri Aurobindo did say that human mind and the matter were things to be reckoned with. As already pointed out,

mind was considered by him to be one of the phases of existence and according to Maitra, Aurobindo thought that "The Absolute Reality is the Fundamental Reality. But movement, energy and process is equally a reality." But the point is : What is the purpose and place of mind and matter in the scheme of existence? How the reality of mind and matter can fit into the dance of Shiva, which being ecstatic could not be rhythmic one, precluding possibilities of methodical and suggestive direction? Are not they, in such a situation, objects and instruments of mere resigned perception and apperception? Did it not mean that they were mere redundant outgrowths? I have not been able to find an answer to these questions from Aurobindo. One is, therefore, forced to conclude that he was compelled by circumstances to give an interpretation to mind and matter as he could not possibly ignore them in this age of enlightenment. But they stand out, for this very reason, like an unassimilated material giving a grotesque appearance to the entire edifice of thought.

KHILAFAT LIBRARY

We have now reached a stage of the discussions when we can usefully turn ourselves to the consideration of the next question : how can the purpose of human existence be achieved? From the previous discussions, it should be clear that if the object of human existence as defined by Sri Aurobindo is carried to its logical conclusion, there should be no means available to achieve that object because if the existence, including that of man, is a mere revelling of the Divinity and an ecstatic or mad revelling at that there can be no question of the man's operating as an active and free agent. As a matter of fact, the existence cannot have any sense of direction or purpose in these circumstances. In the light of these propositions, Aurobindo's rationale of involution-evolution also falls to the ground, as it pre-supposes methodical movements. In its essence it is the Hegelian concept of dialectics. I think, Mr. Sperling has correctly understood this position when he says,

> "According to the teachings of Sri Aurobindo whenever two opinions contradict each other on any level, the truth lies at a high level and embodies both the opinions."

This is the same as Hegel's concept that thesis and antithesis of a system always synthesise to produce a new system. However, the theory of involution-evolution is as unacceptable as the original theory of Hegel for the simple reason that truth and its opposite non-truth cannot meet, much less, to give birth to a new truth. One will not be far from being correct in saying that Aurobindo drew on the Hegelian theory of dialectics in forming his theory of involution-evolution because the dialectical method, however absurd on rational plane, presented an opportunity to capitalise on a theory which has found good many adherents in the spiritual vacuum of the West and which, at the same time, could give to a polytheistic creed an ostensibly scientific look. Even then, the idea of involution-evolution, apart from being misfit in the context of Hindu cosmology as already explained, cannot establish that there can be means within the reach of man which can enable him to achieve the goal of his creation, as the progressive and regressive movements visualised by Sri Aurobindo can equally be mechanical.

KHILAFAT LIBRARY

Curiously enough Sri Aurobindo did talk of the means of achieving the objective of human existence. Mr. Sperling says that Aurobindo, has described this means as "the realisation of human unity through the awakening in all and manifestation by all of the inner divinity which is one." I do not think, these words convey any meaning. The readers will recall that according to Mr. Sperling the object of human existence, as defined by Aurobindo, is the transformation of human life into a divine life and now he says that the means of achieving this transformation is the law awakening of the inner divinity. It is obvious that human unity can be the result of this awakening and manifestation of the inner divinity. It follows that the real means is the awakening and manifestation of the inner divinity rather than the human unity. But if that is so, this divine awakening and manifestation will mean transformation into a divine life just as the transformation into a divine life will mean the awakening of the inner divinity, whatever these terms may mean. This will lead to an absurd position that the object and the means are the same and one thing. You have to transform yourself into

a divine life in order to be able to awaken the inner divinity and you have to awaken the inner divinity in order to achieve that transformation. It means that both the propositions are either means or objects and that either the means or the object is still eluding us.

Let me illustrate this. What is the inner divinity? How is it to be awakened and manifested? Is it through the transformation of the life into a Divine life? If so, how this transformation can be brought about? Is it to be brought about through the awakening and manifestation of the inner divinity? If so, the question again crops up as how this is to be done. Thus we land ourselves into a vicious circle. We can extricate ourselves from this vicious circle if we recognise that what Mr. Sperling has supposed to be the means is actually not the means and I shall revert to this matter again.

KHILAFAT LIBRARY

The fact is that Sri Aurobindo's teachings have nothing to do with practical problems. True to its Hindu origin, Aurobindo's philosophy was ascetic and fatalist. The means which he prescribed for the upward journey through the undelineated road of involution-evolution was the yoga, which implies the abandonment of the world. Time and again he condemned the worldly attachments and interests. I shall quote below a few examples from his writings:

> "The forces that stand in the way of Sadhana are the forces of lower, mental, vital, physical nature. Behind them are adverse powers of the mental, vital and subtle physical worlds" (Bases of Yoga)

Again he said,

> "To divide your life between the divine and some outward aim and activity that has nothing to do with the search for the Truth is inadmissable." (Ibid)

And then there is the following passage:

> "If you want to do Yoga, you must take more and more in all matters, small and great, the Yogic attitude"

These being the essentials of Yoga, or the means of achieving the highest objective of human existence, the possibilities of a scientific thinking stand totally eliminated. As K. R. Srinivasa Iyeng-

ar put it in his "Sri Aurobindo", "In the West the supreme instrument of knowledge has been regarded to be thought, intellect, the logical reason" and said that the way in the East particularly in India had been just the opposite. We cannot, therefore, agree that the Yoga is the means of achieving the purpose of human existence or that Aurobindo did or could tell any well defined means.

KHILAFAT LIBRARY

Perhaps, the answer lies elsewhere. In ancient times, the Divine Reality is supposed to have undergone an allegorical incarnation again and again in order to show light and wisdom to ever erring humanity. One has, therefore, to ask as to why this performance has ceased to be made and why it should not be repeated in our times and times to come. After all ancient times could not be more sanctimonious. Nor could the modern man trudging under the enormous problems be less in need of divine guidance. It is precisely here that Islam comes to the rescue of the bewildered humanity. Islam recognises free will of man and, therefore, it becomes necessary that the destination of his worldly journey should be defined. This has been, as I have said, defined worship of God, which is a very wide term not confined to forms of ritual but is co-extensive with conformity to the laws of nature as is clear from the following verses:

(*a*) "And stars and trees worship Him" (55:7):

(*b*) "And the thunder glorifies Him with His praise and likewise do the Angels for awe of Him" (13:14)

(*c*) "The seven heavens and the earth and those that are therein extol His glory: and there is not a thing but it glorifies Him with His praise. But you understand not their way of glorification." (17:45)

(*d*) "Hast thou not seen that it is Allah whose praises all who are in the heavens and on the earth celebrate and so do the birds their wings stretched out. Each one knows his mode of prayers and praise." (24:42)

It is worship in this sense that has to be taught to man and the means for it are to be told to him. This teaching has been ensured, according to Islam, through the continuity of divine revelation. Islam does not visualise God as one who does not

KHILAFAT LIBRARY

respond to His servants but One Who is "the Ever Living, Self-Subsisting and All-Sustaining Whom seizes no slumber nor sleep" (2 : 256) and Who readily responds to the call of man (40 : 61). This is the divine means of ensuring the true worship of God and within the ambit of this means there are formal means through which man should marshall his efforts in order to achieve true worship of God or the ultimate objective of his existence. These means were specified by the Promised Messiah, Hazrat Ahmad, in his famous lecture at the Great Religions Conference held at Lahore in December, 1896 as the recognition of God, knowledge of God's Perfect Beauty, realisation of God's goodness, prayers, sacrifices, perseverance and the company of righteous people. In this lecture, he extensively dealt with the philosophy of these means and their relationships and the fact that this lecture was judged the best of all lectures which were delivered by representatives of various religions in support of respective faiths, accompanied by the fact that the Promised Messiah had prophesied in advance that his lecture would be the best one, shows not only that Islam is the most appealing ideology for human mind but also that God does speak to His chosen servants even now.

It is pity that Western scholars, frightened by destructive awe of unbriddled material and groping in spiritual vacuum, should take refuge in philosophies which themselves are indebted to Western philosophies for what they look like today and which are partly unacknowledged copy of Islamic teachings. There are reasons for aversion to everything Muslim. But Islam is emerging like a force which cannot be eclipsed by indifference, chicanery and plegiarism.

—: o :—

KHILAFAT LIBRARY

Ahmhdiyya Muslim Mission News

Vakalat-i-Tabshir

KHILAFAT LIBRARY

Spain : (Jan-April).

Three persons joined Islam in Castellon and in many other parts of spain. Awareness of Islam is steadily increasing. Some Professors in the Granada University are also taking a lively interest in Islamic literature.

The Missionary in-charge, Choudhry Karam Ilahi Zafar gave a talk on Islam in the 'Esparanto Club'. In the discussion which followed, a lady objected that polygamy and purdah were an indignity to a woman's basic rights. Explaining their significance, Mr. Zafar told the audience that far from being an indignity to a woman's status, both the institutions were to safeguard her rights and raise her social position.

On another occasion an atheist came to the Mission House and asked the Missionary for some proofs of the existence of God. Mr. Zafar told him that the proof consisted in the testimony of the Prophets, whose integrity was above suspicion and who on the authority of their personal experience had emphatically testified to the existence of God right from the very dawn of civilization upto the present times. He added that any man was sure to be blessed with clear proofs of the existence as well as the Powers of God provided he followed in the way of of the Prophets.

The Missionary further writes that the Spanish versions of the 'Philosophy of the Teachings of Islam' and the 'Economic Structure of Islamic Society' were claiming much wider readership now.

Federal Republic of Germany : (Jan-April).

A talk on 'International Relations and Islam' was given by the Missionary in-charge Choudhry Abdul Latif the venue being the Hamburg Mosque. The audience took a keen interest in the subject and appreciated that the observance of the teachings of Islam would certainly remove the enmity existing among the various nations and establish a lasting peace in the world.

A marriage ceremony was also performed by the Missionary and on that occasion he had the opportunity to explain to the assembly the teachings of Islam concerning marriage. The bride was a German lady and the bridegroom a Muslim from Kuwait.

Holland : (Jan-April)

A new branch of the Mission has been opened in Amsterdem where a 'Tabligh' meeting was held to accelerate the work of propagating Islam in that area.

Mr. Q. U. Hafiz, the Missionary in-charge gave a detailed interview on Islam to a Catholic weekly paper, 'De Line', which published it with illustrations at a prominent place. The paper holds a large circulation.

A symposium was arranged by the 'Dutch Arab Circie' to find out if there were any points of agreement between Islam and Christianity. Among the speakers there were the Heads of the Department of Arabic in Amsterdem and Leiden Universities. Their talks tended to show that ideologically Islam and Christianity were poles apart from each other and a reconciliation was not possible. This cast a shadow of gloom over the audience. Mr. Hafiz, however, reassured them that originally Christianity also subscribed to the idea of the Unity of God that all the differences extant at present a number of factors were working for bringing Muslims and Christians closer to each other. The audience felt revivified by this message of hope.

U.S.A.

KHILAFAT LIBRARY

Mr. A. G. Soofi, who left for America reached there on the 17th February. He has assumed duty as the Chief Ahmadiyya Missionary in America and will stay in Washington D. C., where the Headquarters of the Mission are located. The Mission has its branches in Philadelphia, New York, Pittsburg, Chicago, St. Louis, Loss Angeles and several other places in the continent.

Kenya : (Jan-April)

Steps are being taken to open a Primary School for African children at Kewal near Mombasa. Moulvi Nur-ul-Haq, the Missionary in-charge has recently surveyed the area and discussed the proposal with the local residents. Mombasa district is predominantly a

Muslim area but there are very few schools which cater to their needs. Most of them are Christian Mission schools and Muslim children have to go without education.

Tanganyika : (Jan-prAil).

Mr. Sheikh Amri Abedi, a local Ahmadi and a Member of the Tanganyika National Assembly was blessed with an opportunity to uphold and serve the interests of Islam in his country.

He moved the Assembly to make Eid-ul-Azhia a whole holiday and a Friday at least a half holiday so that in fulfilment of the express injunctions of the Holy Quran Muslim employees may also join the congregational prayers.

KHILAFAT LIBRARY

KHILAFAT LIBRARY

KHILAFAT LIBRARY

AHMADIYYA MUSLIM MISSIONS

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London S. W. 18, ENGLAND.
2. Mr. M. A. Bajwa, Blutenstrasse 16, Zurich, 57, SWITZERLAND.
3. Ahmadiyya Muslim Mission, De Moskee Oostduinlaan 79, Den Haag, HOLLAND.
4. Mr. K. I. Zafar, C. Ciudad Real. 12. 10 Izda, Madrid (7)
5. Mr. Kamal Yusuf, Rosenvaegets Alle 5, Copenhagen DENMARK.
6. The Mosque, Hamburg-Stellingen, Wieckstrasse 24, W. GERMANY.
7. Die Moschee, Frankfurt/Main-Sud, Babenhauser Landstr. 51, W. GERMANY.
9. Mr. Brshir Ahmad Orchard, Ahmadiyya Movement P. O. Box No. 82, New Amsterdam, BRITISH GUIANA.
10. Ahmadiyya Muslim Mission, Upper Carapichaima, Calcutta Settlement, TRINIDAD (Br. W. Indies)
11. Sh. Abdul Wahid, P.O. Box No 134, Nadi. FIJI ISLANDS.
12. Ahmadiyya Muslim Mission, P.O. Box No. 39, Saltpond, GHANA.
13. Ahmadiyya Muslim Mission, P. O. Box 353, Freetown, SIERRA LEONE.
14. Ahmadiyya Muslim Mission, P.O. Box No. 418, Lagos, NIGERIA.
15. Ahmadiyya Muslim Mission, P. O. Box 618, Monrovia, LIBERIA.
16. Ch. Mohammad Sharif, Ahmadiyya Movement, P. O. Box 383, Bathurst, GAMBIA.
17. Mr. Maqbool Ahmad Qureshi, B. P. Adjame Abidjan, IVORY COAST.
18. Mr. M. A. Qazi, Ahmadiyya Muslim Missionary, B.P. 930, Lome, TOGO.
19. Ahmadiyya Muslim Missionary, Rose Hill, MAURITIUS.
20. Ahmadiyya Muslim Mission, Post Box No. 554, Nairobi, KENYA (Br. East Africa).
21. Ahmadiyya Muslim Mission, P. O. Box No. 95, Jinja, UGANDA, (East Africa).
22. Ahmadiyya Muslim Mission, P.O. Box 376, Darus Salam, TANGANYIKA.
23. Ahmadiyya Muslim Mission, 99, Driebergs Avenue, Colombo, 10, CEYLON.
24. Ahmadiyya Muslim Mission, 191, 28th Street, Rangoon, BURMA.
25. Ahmadiyya Muslim Mission, 111 Onan Road, SINGAPORE.
26. Maulvi Mohammad Sadiq H.A., Jalan Othman No, 32, Petaling Jaya, MALAYA.
27. Ahmadiyya Muslim Mission, Djl Balikpapan 1/10, Djakarta, 1/13, INDONESIA
28. Ahmadiyya Muslim Mission, P. O. Box 666, Jesselton. Br. NORTH BORNEO.

Regd. No. L. 5746

ISLAMIC LITERATURE

We have made arrangements to export Islamic Literature to foreign countries. List of publications can be had on request.

KHILAFAT LIBRARY

Please contact :

The Oriental & Religious Publishing
Corporation Limited Rabwah,
West Pakistan.

IMPORTANT
LITERATURE
IN ENGLISH

8500 Precious Gems,
selected from the world's best literature :
The Teachings of Islam ; Muslim Prayer with Illustrations ; New World Order ; All about Jesus Christ ; A Challenge to All the Nations of the Globe with a REWARD OF Rs. 1,50,000 ;
A standing miracle of Islam, and scores of other books concerning Islamic teachings. Specially cheap rates.

Seth ABDULLAH ALLADIN,
Alladin Building, Oxford Street,
Secunderabad Dn. (India)